



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

LIFE OF ST. PAUL.

(Continued from page 803.)

CHAPTER II.

Continuation of the Life of St. Paul, from the time of his Conversion, till the Council was held at Jerusalem.

The miraculous convert, at the instance of the divine command, retired into Arabia Petraea, where he received a full revelation of all the mysteries of Christianity; for he himself declares that he conversed not with flesh and blood. Having preached in several parts of that country some time, he returned again to Damascus, applying himself, with the utmost assiduity, to the great work of the ministry, frequenting the synagogues there, powerfully confuting the objections commonly made by the descendants of Jacob against Jesus of Nazareth, and converting great numbers of Jews and Gentiles.

He was, indeed, remarkably zealous in his preaching, and blessed with a very extraordinary method of reasoning, whereby he proved the fundamental points of Christianity, beyond exception. This irritated the Jews to the highest degree; and at length, after two or three years' continuance in those parts, they found means to prevail on the governor of Damascus to have him put to death. But they knew it would be difficult to take him, as he had so many friends in the city; they therefore kept themselves in a continual watch, searching all the houses where they supposed he might conceal himself, and also obtained a guard from the governor to observe the gates, in order to prevent his escaping from them.

In this distress his Christian friends were far from deserting him: they tried every method that offered, to procure his escape, but finding it impossible for him to pass through either of the gates of the city, they let him down from one of their houses, through a window, in a basket, over the wall, by which means the cruel designs of his enemies were rendered abortive.

Having thus escaped from his malicious persecutors, he repaired to Jerusalem, and, on his arrival, addressed himself to the church. But they, knowing well the former temper and principles of this great persecutor, shunned his company, till Barnabas brought him to Peter, who was not yet cast into prison, and to James, bishop of Jerusalem, informing them of his miraculous conversion, and that he had preached the Gospel with the greatest boldness in the synagogues of Damascus; upon which they gladly received him, and familiarly entertained him fifteen days.

During this interval, he was remarkably assiduous in preaching the Gospel of the Son of God, and confuting the Hellenist Jews with the greatest courage and resolution. But snares were laid for him, as

malice can as easily cease to be, as to remain inactive. Being warned by God in a vision, that his testimony would not be received at Jerusalem, he thought proper to depart, and preach the Gospel to the Gentiles. Accordingly, being conducted by his brethren to Cæsarea Philippi, he set sail for Tarsus, his native city: from whence he was soon after brought, by Barnabas, to Antioch, to assist him in propagating Christianity in that city.

In this employment he spent one whole year, and had the satisfaction of seeing the Gospel flourish in a very remarkable manner.

It was in this city that the disciples first acquired the name of *Christians*, before which they were styled Nazarenes; but this appellation soon prevailed all over the world; and the latter was in a few ages almost entirely forgotten.

About this time a terrible famine, foretold by Agabus, happened in several parts of the Roman empire, particularly Judea, which induced the Christians at Antioch to compassionate the miseries of their brethren at Jerusalem. They accordingly raised considerable contributions for their relief, which they sent to the capital of Judea, by the hands of Barnabas and Saul, who immediately after executing their commission returned to Antioch. But while they were performing the public exercises of their religion, it was revealed to them by the Holy Ghost, that they should "set apart Barnabas and Saul," to preach the Gospel in other places; which was accordingly done, and they were immediately deputed for that service by prayer, fasting, and the imposition of hands.

The first place they visited was Seleucia, where they did not continue long, but sailed for Cyprus; and at Salamis, a great city in that island, they preached in the synagogue of the Jews. From thence they removed to Phaos, the residence of Sergius Paulus, the proconsul of the island, a man of great wisdom and prudence, but miserably seduced by the wicked artifices of "Bar-Jesus," a Jewish impostor, who styled himself Elymas, or the magician, vehemently opposed the apostles, and kept the proconsul from embracing the faith.

The proconsul, however, called for the apostles, who after severely checking Elymas for his malicious opposition to the truth, told him, the divine vengeance was now ready to seize upon him; and immediately he was deprived of his sight. The vengeance of the Almighty was remarkably displayed in this punishment, by depriving him of his bodily eyes, who had so wilfully and maliciously shut those of his mind against the light of the Gospel, and also endeavored to keep others in darkness and ignorance: This miracle convinced the proconsul of the truth of the doctrines taught by the apostles, and made him a convert to the faith.

St. Paul, after this remarkable success in Cyprus, repaired to Phrygia, in Pamphilia, and taking another with him, in the room of Mark, who was gone to Jerusalem, travelled to Antioch, the metropolis of Pisidia.

Soon after their arrival, they entered the synagogue of the Jews, on the sabbath-day, and after the reading of the law, Paul, being invited by the rulers of the synagogue, delivered himself in the following manner: "Harken, all ye descendants of Jacob, and ye that fear the Almighty, to the words of my mouth. The God of Israel made choice of our fathers, and loved them, when they had no city of their own to dwell in, but were strangers and slaves in Egypt, bringing them from thence with a mighty hand and a stretched out-arm; fed them in the wilderness forty years, and would not suffer his anger to arise against them, though they often provoked him in the desert. On their arrival in the land he promised their fathers, he destroyed the nations that inhabited it, and placed them in that fruitful country, dividing it to them by lot.

"When they were settled in the land, he gave them judges during four hundred and fifty years, till Samuel the prophet. But on their desiring a king, he placed over them Saul, the son of Kish, a Benjamite, who reigned about forty years. After his death, he placed David on the throne of Israel, giving him this testimony; 'I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.' And according to his promise the Almighty hath raised up to the sons of David, a Saviour, Jesus, 'which is Christ the Lord;' the baptism of repentance having been preached before his coming by John. And as his forerunner executed his office, he asked his followers, 'Whom think ye that I am?' You must not mistake me for the Messiah: he will soon follow me; but I am not worthy to perform the meanest office for him.

"To you, therefore, ye descendants of Abraham, and all others who fear the Almighty, 'is this word of salvation sent.' For the inhabitants of Jerusalem, and rulers of Israel, being ignorant of him, and the voices of the prophets, though read every sabbath in the synagogues, fulfilled their predictions by condemning the immaculate Son of the Most High.—They found, indeed, no fault in him, though they earnestly desired Pilate that he might be slain.

"When every thing that had been written by the prophets concerning him was fulfilled, they took him from the tree, and deposited his body in the chambers of the grave. But death had no power to detain him: his Almighty Father raised him from the habitations of the dead. After which he was seen during many days by his disciples, who attended him from Galilee, and were the witnesses, chosen by Omnipotence, of these great and miraculous works. And we now declare unto you glad tidings, namely, that the promise made by the Almighty to our forefathers, he hath performed to us, the children, by raising Jesus from the dead. The prophet David also said, 'Thou art my Son, this day have I begotten thee.' He also foretold, that he should return from the chambers of the dust, and no more be subject to corruption: 'I will give him,' said he, 'the sure mercies of David.' And again, 'Thou shalt not suffer thine holy One to see corruption.' Now this prophecy must relate to the Messiah; for David himself, after he had swayed the sceptre of Israel a certain time, fell asleep, was deposited in the chambers of the grave, and his flesh saw corruption: but the great Son of David, whom the Almighty raised from the dead, never saw corruption.

"Be it therefore known unto you, men and brethren, that through this Saviour is preached unto you the forgiveness of sins. It is by his merits we are justified from all things which were impossible by the law of Moses. Be careful, therefore, lest what was foretold by the prophets come upon you. 'Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.'

This spirited address of the great apostle carried

with it its own weight, and obtained from the converted Jews a request that it should again be delivered the ensuing sabbath; when almost the whole city flocked to hear the apostle; at which the Jews were filled with envy, and contradicted Paul, uttering many blasphemous expressions against the name of Jesus of Nazareth. But their opposition could not daunt the apostles, who boldly declared, that our blessed Saviour had charged them to preach the Gospel first to the Jews, but as they so obstinately rejected it, they were now to address themselves to the Gentiles; who hearing this, rejoiced exceedingly, magnifying the works of the Almighty, and many of them embraced the doctrines of the Gospel.

This increased the malice and fury of the Jews, who by false and artful insinuations, prevailed on some of the more bigoted and honorable women to bring over their husbands to their party; by which means Paul and Barnabas were driven out of the city. At which the apostles departed, shaking off the dust from their feet, as a testimony of the sense they had of the ingratitude and infidelity of the Jews.

From Antioch they went to Iconium, the metropolis of Lycaonia, a province of the lesser Asia, where they entered into the synagogue of the Jews, notwithstanding the ill-treatment they had met with from the Jews in other places; for so great was their zeal for the Gospel, that they were not to be deterred from preaching it by ill usage, however great.—Therefore, according to their usual method, they again began their preaching in the assembly of the Israelites, and the Almighty so far assisted their endeavors, that many, both Jews and proselytes, believed. Their success encouraged them to continue a considerable time in the city, to instruct the converts, and confirm their faith by miracles. But though they had gained a considerable part of the city to the faith, yet many continued in their infidelity: the old leaven of Jewish malice began again to ferment, and the unbelieving Jews, having stirred up many Gentiles against the apostles, at last prevailed on the multitude to stone them. But the apostles, having timely notice of their design, fled from the city and travelled to Lystra, where they preached the Gospel to the inhabitants, and those who dwelt in the adjacent country.

Among the converts at Lystra, was a man who had been lame from his mother's womb, and never had walked. But Paul, perceiving that he had faith to be saved, thought proper to add the cure of his body to that of his soul, knowing that it would not only be beneficial to him, but to all the rest of the believers, by confirming their faith. And that the miracle might be wrought in the most conspicuous manner, he, in the midst of the congregation, said, in an audible voice, to the man, "Stand upright on thy feet." And the words were no sooner pronounced, than his strength was at once restored, and he leaped up and walked.

The people who beheld this miracle, well knew that it was not wrought by any human power; but having been initiated in the superstitious customs of the heathens, they cried out, "The gods are come down to us, in the likeness of men." Accordingly, they called Barnabas, Jupiter, because of his venerable gravity, and Paul, Mercury, from his eloquence. Nor was it long before the whole city resounded with acclamations: so that almost all the inhabitants gathered themselves together, and, preceded by the priest of Jupiter, and oxen dressed in garlands, they came to the house where the apostles were, intending to do sacrifice to them.

But as soon Barnabas and Paul understood their intentions, they were greatly affected at this superstitious design; and rending their clothes, to express their grief and abhorrence of the action, ran to them crying out, "Ye men of Lystra, ye are mistaken in the object of your worship; for though we

have done many miracles in the name, and by the power, of Christ, yet we are no more than men, and subject to the same passions with yourselves, and preach unto you the glad tidings of salvation, that ye may forsake the vanities of this world, and turn to the living God, who created the heavens and the earth, the sea, and all the creatures they contain. This Omnipotent Being suffered all nations formerly to walk in their own ways, though he never left himself without witness, doing the greatest good to the children of men; it is he that sendeth rain from heaven, and crowneth the year with fruitful seasons, filling our hearts with joy and gladness."

This argument of the apostles had the desired effect; and the people were at last, though with difficulty, persuaded to lay aside their intended idolatrous sacrifice. And surely no argument could be more proper to affect the minds of his audience. Is it possible to survey the several parts of the creation, and not discover in every place, evident traces of an infinite wisdom, power, and goodness? Who can survey universal nature, and not at once see and admire its great Author, who has disposed of all created things with such order and regularity, as to display, in the clearest manner, his own power and glory? Behold the sun! How justly is that source of light and heat placed in the centre of the planetary orb, that each may enjoy its destined share of its prolific beams; so that the earth is not burned by a too near approach, nor chilled by the northern blasts, from too great a recess; but impregnated with fruits and flowers, by the happy influence of a vital heat, and crowned with luxuriant plenty, by the benign influence of the season. It is that Omnipotent Being, who "poises the balancings of the clouds, that divides a watercourse for the overflowing of waters, and a way for the lightning of the thunder." *Who can "bind the benign influence of Pleiades, or loose the bands of Orion?" Or who can "bring forth Mazaroth in his season, or guide Arcturus with his sons?"* Do these happen by chance, or by the secret appointment of infinite wisdom? Who can contemplate the wonderful properties of the air, the great treasury of vital breath, and not reflect on the divine wisdom that formed it? If we survey the earth, we there discover the footsteps of an Almighty Being, who "stretcheth the north over the empty space, and hangeth the earth upon nothing; filling it with great variety of admirable and useful creatures, and maintaining them all by the bounty of his hand. It is he that clothes the grass with a delightful verdure, that "crowns the year with his loving-kindness," and causes "the valleys to stand thick with corn." It is he that "maketh the grass to grow upon the mountains, and herbs for the service of man." He adorns the lilies of the field, that neither toil nor spin, with a glory that excels the pomp and grandeur of Solomon's court. "He shut up the sea with doors," and said, "Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed." It is the Almighty Being that arrests the storm, and smooths the tempestuous billows of the deep: that delivereth the mariner from all his troubles, and bringeth his ship into the desired haven of safety. How reasonable therefore, it is, that we should worship and adore this Omnipotent, this kind Creator, and not transfer the honors, due to him alone, to frail mortals; much less to dumb idols, the work of men's hands.

The apostles indefatigably persevered in the execution of their important commission, declaring, wherever they went, the glad tidings of salvation, through repentance unto life, and faith in the Lord Jesus Christ. But the malice of the Jews still pursued them; for some of these bigoted Israelites coming from Antioch and Iconium, exasperated and stirred up the multitude; so that those very persons who could hardly be restrained from offering sacri-

fice to them, now used them like slaves, stoning them in so cruel a manner, that Paul was thought to be dead; and as such they dragged him out of the city: but while the Christians of Lystra were attending on his body, probably in order to carry him to the grave, he arose, and returned with them into the city, and the next day departed with Barnabas to Derbe, where they preached the Gospel, and converted many; no danger being able to terrify them from the work of the ministry, and publishing the glad tidings of salvation in every place.

They did not however, long continue at Derbe, but returned to Lystra, Iconium, Antioch, and Pisidia, confirming the Christians of those places in the faith, earnestly persuading them to persevere, and not to be discouraged with those troubles and persecutions, which they must expect would attend the profession of the Gospel. And that the affairs of the Church might be conducted with more regularity, they ordained elders and pastors, to teach, to instruct, and to watch over them; and then left them to the protection of the Almighty, to whose care they recommended them, by prayer and fasting.

After leaving Antioch, they passed through Pisidia, and came to Pamphilia; and after preaching the Gospel at Perga, they went down to Attalia.

Having thus finished the circuit of their ministry, they returned back to Antioch, in Syria, from whence they at first departed. Here they summoned the church, and gave them an account of their ministry, the success it had met in different parts, and how great a door had thus been opened for the conversion of the Gentile world.

While St. Paul continued at Antioch, that famous controversy, with regard to the observation of the Jewish ceremonies in the Christian dispensation, was set on foot by certain Jewish converts, to the great disturbance of the whole church; and it was determined to send Paul and Barnabas to consult with the apostles and church at Jerusalem, that this affair might be settled on the most solid foundation. On their arrival at Jerusalem, they first addressed themselves to Peter, James and John, the pillars of that church, by whom they were kindly entertained, and admitted to the right hand of fellowship; and perceiving by the account given them by St. Paul, that the Gospel of the uncircumcision was committed to him, as that of the circumcision was to Peter, they agreed that Peter should preach to the Jews, and Paul to the Gentiles. This being determined, a council was summoned, wherein Peter declared his opinion, and Paul and Barnabas acquainted them with the great things God, by their ministry, had done among the Gentiles: a plain evidence that they were accepted by the Almighty, though uncircumcised, as well as the Jews, with all their legal rights and privileges; accordingly it was unanimously determined, that the Gentiles were not under the obligation of the law of Moses, and therefore that some persons of their own church should be joined with Paul and Barnabas to carry the decrees of the council to Antioch for their farther satisfaction in this matter. Nothing tends more to impede the progress of vital religion, than a bigoted attachment to unessential forms and modes.

I was asked by a respectable Roman Catholic, what was the design of Bishop Hobart's Pastoral Letter—to which I answered, that the Bishop therein stated his reasons for disapproving of an association of some of the Episcopal clergymen of the city for the purpose of promoting their personal piety and official usefulness. "On my honor and conscience," said he, "that Bishop of yours would make an excellent Catholic priest. I wish we had him in our church. He lives too late in the day to be a Protestant Bishop. You know," said he, "I am a papist."

Extract of a letter from a Physician in Virginia, to the Rev. Asahel Nettleton, Hartford, Ct. dated April 14, 1823.

"We have had several instances of death from Typhus fever, since you left us. The only individual whom you knew, included in this number, was one of your little circle, Miss S—L—. It will be no less gratifying to you, than it has been to her friends here, to learn that she gave abundant evidence of the genuineness of her christian profession. [She was one of a number of young converts, who made a public profession of religion a few months since.] To be a little in detail. Six days from her first attack I saw her, when she was entirely prostrate. She said she believed she should not recover; nor had she any desire to live longer. And so far from being dismayed at death, she seemed to view it as one of the most joyful events. I was at some perplexity to ascertain whether these were the feelings of a sound mind, in the vigorous exercise of faith; and closely watched for some incoherence which might settle the inquiry—but there was nothing of the kind. There might, however, have been a morbid exaltation, which we know does obtain, without the usual exhibition of delirium. She was too weak to converse much—but had her friends summoned around her, to give a word of exhortation; expressing a strong desire to be the means of leading one soul to heaven. She took great delight in gazing on those whom she had been accustomed to meet in your little religious circle, "because she expected to meet them in heaven"—often spoke of you, and your little social meetings—prayed for you, and said she would meet you in a larger circle in heaven, than she had ever down in Staunton. In order to test the correctness of her apprehension, I asked her, if she would feel no diffidence in being admitted into the presence of a holy God, and the holy beings that surround his throne?—She had strength only to reply,—"But I am washed! I am washed!" She lived fourteen days after I saw her first,—and I have been thus particular, because she requested that some one might inform you of her death."

Conn. Obs.

TO THE CONGREGATIONAL MINISTERS OF CONNECTICUT:

You are requested by a number of your brethren to favor them with answers to the following inquiries.

1. What was the whole number of professors of religion in your church at the commencement of the year 1820?

2. What number were added to your church by profession, during the years 1820, 1-2-3-4. You are particularly requested to state the day of the month when they were admitted in each year.

3. Give the whole number of excommunications from 1820 to 1828, naming the offence for which they were excommunicated.

4. How many of these professed religion in a season of revival, and how many when there was no revival of religion.

5. Of those who are now members of your church, what proportion may be considered as the fruit of a revival, and what is their compar-

ative standing for piety and active benevolent enterprise?

In addition to the above, please to state what is the whole number of persons who probably experienced religion in your congregations during the revivals in 1821-2-3. What proportion of the present members of your church, may be reckoned as the fruits of revivals?

If there are churches in your vicinity destitute of settled pastors, will you please to obtain the same information from them, and send it in your communication.

It is well known that the Congregational ministers of the State of Connecticut, are generally decided friends of revivals of religion. Most of these ministers have witnessed real seasons of refreshing, and many of them repeatedly in their own congregation.

It has often been matter of inquiry, what proportion of the pastors of these churches would consider themselves as subjects of former revivals of religion? Any information on this subject will be highly acceptable and useful.

Answers to all or any of these inquiries, if possible within four weeks from this time, will be gratefully received.

In vacant churches the deacons are requested to forward the same information.

Direct your letters to Rev. Asahel Nettleton, care of Rev. Joel Hawes, Hartford, Connecticut.

A NOBLE EXAMPLE.

A correspondent in Augusta, Ga. informs us that a merchant in that city, who had dealt to a considerable extent in ardent spirits, came to the conclusion a few months ago that, considering the awful evils connected with the use of that article, he was doing wrong in selling it. He determined to sell out the stock which he had on hand, and buy no more. On further reflection he considered that if it was wrong to buy any more for sale, it was wrong to sell what he had on hand, and that it was his duty to throw away all his liquors.—He accordingly *tapped his hogsheads, and let their contents run to waste, to the value of SIX HUNDRED DOLLARS.*

The rumor soon spread through the city.—The grocers especially made a great noise about the matter—some could not believe the report—some said he must be a very weak man—some said he was a fool—and some that he was certainly going crazy, and deserved a strait jacket. Like a man of conscience and reflection, who had opened his eyes and looked full in the face at an alarming evil of the age, and who had got ahead of the false standard of feeling which long usage has established, he heeded not the abuse.

To some of his friends who inquired what harm there was in vending ardent spirits, he replied that he considered selling ardent spirits, for the purposes for which we know it is used, like selling arsenic to a man who buys it expressly to destroy himself. To others who asked why he did not sell his liquors and give the avails to charitable purposes, his reply was, that it would be doing evil that good might come—it would be injuring one to benefit another—it would be like robbing one man of

his property to make a present of it to another.—"The example of this gentleman," our correspondent adds, "is doing good. It has brought the subject of intemperance more prominently before our community—it has compelled the friends of temperance to come out against the custom of vending spirits as a source of gain—a custom which is the main support of the most desolating evil of the age. The abuse heaped upon this merchant, like Colonel Johnson's sophistical report on Sabbath mails, is producing an investigation of a subject, which only needs to be fairly looked upon, to produce a great change in public sentiment."—*N. Y. Obs.*

COERCION.

A widow in a neighboring town had occasion to make a *raising*.—When all was ready, she invited her neighbors to come and raise her house. It had become customary with the members of the Temperance Society in the place, to raise their buildings without the aid of whiskey. This circumstance seems to have excited some suspicion in the minds of the good lady's neighbors, that she might possibly have been somewhat infected with the superstitious and oppressive heresy, that it was not good to have whiskey at raisings. On learning by inquiry that she did not design to provide any, they in their spirit of freedom, peremptorily refused to raise her house, unless she would furnish them with two gallons of whiskey. Thus these gentlemen, who hold in such just abhorrence all coercive measures for the promotion of temperance, left the poor widow at perfect liberty either to feed them with two gallons of whiskey, or go houseless. This dilemma came to the knowledge of the Temperance Society in the other part of the township, who had the "meanness" to go and raise the poor widow's house without whiskey! What a glaring infringement of rights! thus to dash the hopes of a dozen or twenty men, whose mouths were opened and watering for two gallons of whiskey!—*West. Intel.*

THE ECONOMY OF SABBATH SCHOOLS.

We make the following extract from an article originally published in the *Charleston Observer*. The gentleman who now voluntarily gives testimony in favor of Sabbath Schools, says—

In early life I had regarded the whole of what is familiarly termed "the system of benevolence" as the fruit of enthusiasm—as a needless waste of means. Consequently I refused to contribute any thing towards them, under the full persuasion that I was acting consistently, and upon principles too, which I thought sufficient to justify me. As the process by which I was brought to discover my error is simple and brief, I will relate it.

A Sabbath School was established in my vicinity, and furnished with a select library of books. I did nothing for its encouragement—not so much as to permit the members of my family to attend. Before this school was established, my children were not excelled by any in the neighborhood for their proficiency in study. In one year, however, I had the mortification of discovering that the children who

had been in the habit of attending the Sabbath School had obtained much more information than mine, that they had acquired a fondness for books, while mine were the devotees of amusement, and that they had imbibed moral principles, which, with all the partiality of a father, were, I must confess better than those with which mine were actuated. I therefore resolved to break through my rule as an experiment. I sent my children to the Sabbath School. I contributed my proportion to the library, that I might not be considered parsimonious. And the experience of only a few months, has convinced me that on the principle of economy in the education of children, Sabbath Schools have advantages sufficiently great to entitle them to the highest eulogium. It is my deliberate opinion that, in the progress of education, those children who have the additional advantage of a Sabbath School, will learn at least one quarter more in the same time, than those who neglect, or are denied this privilege. On the score of economy, therefore, this institution ought to be established and encouraged in every neighborhood throughout our country.—*S. S. Treas.*

WONDERFUL BIBLE CLASS.

MR. HOOKER,—Yesterday I visited the State Prison at Wethersfield. On enquiring of the Warden how the prisoners were instructed on the Sabbath, he told me that occasionally they had preaching in the morning; but in the afternoon he had a Bible Class; that ten weeks ago, he said to the prisoners on Monday morning, that if any of them were disposed to commit scripture to memory and recite to him on the Sabbath they might give him their names; that 15 during that week, gave him their names; who recited to him the next sabbath from 50 to 100 verses each. The next week, five more gave in their names, and the next, five more.—He soon had in his Bible Class 35. Others gave in their names, whom hisson hears in their cells. The prisoners study their lessons in the evening, and some now recite on an average, about 80 verses. A few have already committed to memory and recited several whole books. What an institution. The terror of the community, here learn the word of God, which changes the lion into the lamb.—*Conn. Obs.*

THE MILITIA RISING.

The militia residing in the towns of Worthington, Chesterfield, Cummington, Plainfield and Goshen, Massachusetts, have set a fine example to the country. At a general meeting of the commissioned officers of the regiment embraced in those towns, held last season, they unanimously voted, to dispense entirely with the use of spirit of every sort, as a public thing, in all their future meetings whether for the choice of officers, the drill, or the annual fall inspection. Also voted, that each Captain get the minds of his company relative thereto at their company meeting, which has been one—every company in the regiment (save one) together with the company of Artillery belonging to, or within the bounds of said regiment, laying aside the usual though odious practice of treating on military days.—*Ham. Gaz.*

USEFULNESS OF TRACTS.

[From the Address of a Clergyman at the recent meeting of an Auxiliary.]

I shall refer to those tracts which I know have been very useful to several individuals.

Having presented, some years ago, a copy of "*A Letter to a Young Lady at a Boarding School from her Mother*," to each of the young ladies of a school that attended our church: I found a few months ago, on a visit into L—shire, one of them who dated her conversion to that circumstance. She had married a pious man, and she blessed God for that excellent tract.

"*Christ the only Refuge from the Wrath to come*," was, in the course of this year, very beneficial to three sick persons in our parish. "Christ as a tried rock," to use the expression of one of them, "was all in all to his sinful, sinking, dying soul."

"*The Churchman's Confession*" demands also an honorable station. Visiting one day an old gentleman on his sick bed, I endeavored, in vain, to point out to him the evil of his sins. He boasted of his good deeds, and hoped that his constant going to church would save him! Before I left him, I begged him to read this tract, which he promised to do. Next day I was passing his house in haste to visit a distant hamlet in my parish; his son called after me, and earnestly requested me to call immediately. I did so, and found the old gentleman in great distress. "O, Sir," said he, "I have never understood the church prayers before. I have used them all my life-time in vain. I never felt till this morning that I am a miserable offender. O, Sir, I wish I had been more attentive to your preaching! I thought going to church enough: I never knew that I should have gone there to confess my sins and to pray for the pardon of them. 'What shall I do?' After some serious conversation with him, I left him another tract, "*The Lost Sheep*," On my subsequent visits, I found that his convictions of sin were much increased; and one of his last prayers was, "God be merciful to me a sinner!" Let us beware of mere formality in our religious worship: let us pray that we may feel as well as confess our sins before God.

In mentioning another of the Society's publications, we are constrained to drop a tear over the tomb of its author, a man whose "praise is in all the churches." "*The Dairyman's Daughter*" has been most extensively circulated and greatly owned of God. Among the many instances of its usefulness that have come under my notice, allow me to mention one. A young woman, who died in a most happy state a few days ago, was brought to God by reading this little book, which an aunt of her's gave to her. This book edified her during a whole year's illness, and was her solace at the approach of death. It was seldom out of her hands; and she desired me to recommend it to all the young people if I should think proper to preach her funeral sermon. This, God willing, I shall do next Sunday; and I now do most affectionately and earnestly recommend that tract to you that compose the younger part of this assembly. Learn from the Dairyman's Daughter, to "remember your Creator in the days of your youth."

I will now relate a fact respecting the good produced by one of the Society's hand-bills. It happened, last July, that I was going from home on a Sabbath morning to preach at a neighboring village, and, observing some persons walking as if they had no object in view but sinful pleasure, I put into the hands of one of them, the hand-bill called, "*Strolling on the Sabbath*." He received it politely, and I pursued my way. A few Sundays ago, I was passing the same way, when I offered some tracts to other men, who were sauntering about and laughing very immoderately. They received them with apparent indifference. I stopped, and exhorted them to consider the importance of keeping holy the Sabbath-day. Whilst I was thus engaged, a well-dressed countryman came up to us, and thanked me in the presence of them all, for the above-mentioned hand-bill; and he told me, that small paper had been the means of teaching him the evil of his former ways; and that he had never missed attending the house of God with his family since he read it. He walked with me to the church; and, during our walk, I had the satisfaction of directing him in the way of salvation, after which he seemed to be eagerly inquiring. I may also notice that the Society's tracts have been the means of converting a deist, a man of considerable learning and talent, with whom I was well acquainted. If such facts attend our labors, let us persevere. Many similar instances may accompany our efforts, of which we shall know nothing until the day of judgment. But we know enough to afford us matter for gratitude for past success, and for encouragement to future exertions. Therefore let our motto be—PERSEVERE! The Lord is with us. M.

CHEROKEE EMIGRATION.

The Cherokee Phoenix contains a letter signed by thirteen of the most respectable inhabitants of the Aquohee district, denying the false statements that have been circulated by the agents of Government respecting their willingness to abandon their native lands.

[Translation.]

To Mr. Elias Boudinot—

BELOVED BROTHER:—We, (who are this day assembled at the Town House Hiavasser, Aquohee District, being neither chiefs nor white men; but common citizens of the country,) wish to speak, that our brethren may hear.

We have listened, with attention to the proposals of our white brethren, on the subject of emigration towards the setting sun; to a good land, free from the troubles, which perplex us here. We have considered the plan; and we do not approve of it.

Our Creator gave us the lands we now possess long before the memory of man. Here He kindled our fires and fixed our homes: and among these healthy mountains and clear waters, our minds are at peace. If we leave this inheritance, which we have received from our Creator; we shall never find a home again.

Some of our brethren have gone towards the setting sun. What is their situation? Their fires are put out; their homes are unsettled; they are not at peace,

Here, the land is good ; the water is healthy, and the timber abundant. We can fence our fields, raise our own corn and meat ; and support our wives and children, by the labor of our hands. We do not wish to become hunters ; nor to have our children become such. We are attached to our country ; our houses are become comfortable ; our farms are flourishing ; our young men are acquiring habits of industry ; our women are becoming skilled at spinning, weaving and needle-work ; a great portion of our population can read ; and the Phoenix furnishes them with some useful information every week. We have hymns printed in our own language, in praise of our Redeemer ; and the laws of our Creator are made known to us ; and many are following them. Our old men behold our growing prosperity with delight ; and their minds are calmed with peace. In this, their own land, they wish to lay their bones ; and desire, that their latest posterity, may venerate and guard their dust.

It is said by those who wish to drive us away, and to possess our lands ; that the country towards the setting sun is very good : and that it would be very advantageous to us to remove to it. There is something in this saying which we do not understand. Our white brethren have more knowledge than we have ; and they are better skilled in travelling and commencing new settlements, why then do they not go and possess that good land themselves ? We hope it is not the design of our elder brethren to destroy us, driving us further and further till they push us into the sea.

But Brethren, Cherokees, hear us. That land is not good. It has no wholesome springs, nor mill streams, nor has it sufficient timbers for fencing, much less for buildings and fire. We cannot entertain the most distant thought of parting with our homes, to go towards the setting sun ; where our children would become involved in the darkness of ignorant and uncivilized neighbors ; where we should have to drink out of muddy pools, and most of us perish for want. We are grieved to hear the false reports which have been circulated about us, charging us with the want of love to our country, and a desire to be gone towards the setting sun : asserting that we are restrained from removing only by threats of our Chiefs. We, hereby, contradict all such unfounded accusations ; and we unanimously declare that we possess as strong an attachment to our lands as the chiefs do. It is said also that we are overawed and oppressed by the Chiefs. It is not so. We are not afraid of our Chiefs. We meet them as fathers and brothers, and as long as they act well we will give them due honor. We rejoice to find that our Chiefs are true men ; firmly attached to their country and to the interest of their brethren ; and we are determined to the utmost of our power to support them in their patriotic course. And for the information of those who are anxious to save us from the tyranny and oppression of the Chiefs, we affirm that we are governed just as we wish to be ; that we hold the power in our own hands and whenever it becomes necessary we will use it to redress our own grievances.

We conclude by declaring unanimously that we the common people of Aquohee District

are firmly and unalterably attached to our country ; and that we never will consent to part with it. And we earnestly appeal to our benevolent friends all over the United States, to support us in these our just determinations.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 23, 1829.

AMERICAN ANNIVERSARIES.

" Behold I bring you glad tidings of great joy."

The Kingdom of the Redeemer is advancing, and we wonder that the enemies of religion do not hide their heads in shame and give up the contest, when they see the steady progress of the great benevolent institutions of our country, and the wonderful success of every Christian effort, in spite of all their opposition and malice—Facts are stubborn things, and we need no stronger proof that our cause will prevail, than is furnished in the annual records of these holy Institutions, where thousands and tens of thousands are engaged as co-workers together with God in promoting his glory.

Every year seems to add new interest to the meetings in New-York. Three new societies (says the New-York Observer) have celebrated their first anniversary during the present week, while those of longer standing have been making noble progress.

The receipts of the American Bible Society have increased from \$75,879 93, to \$143,184 33—more than the receipts of the two preceding years ; and the number of books issued is 200,122, being an increase over the issues of the preceding year of 65,515.

The receipts of the Home Missionary Society during the year amount to \$26,997 31—being \$6,198 03 more than that of the year preceding ; and the number of its missionaries and agents has been increased from 201 to 304.

The Report of the American Tract Society exhibits an increase in the receipts of more than \$15,000—the whole amount being \$60,153 98 ; while the number of Tracts printed has increased to 6,268,000, being a gain of 1,249,000.

We have room in the present number of our paper for only a part of the proceedings alluded to, which are considerably abridged, from the N. Y. Observer.

AMERICAN BIBLE SOCIETY.

This society celebrated its anniversary on Thursday morning. It was a meeting of great interest, and one that must long be remembered.

Letters were read from several Vice Presidents of the Society, apologizing for absence. After a few remarks by the venerable President, the reports of the Treasurer and Secretary were read, the former by John Adams, Esq. and the latter by the Rev. Mr. Brigham, Corresponding Secretary.

Thirteenth Annual Report.

During the year now closed, there has been an increase in the number of Life Members, of Life Directors, of Auxiliary and Branch Societies ; and also in the revenue, and the demand for Bibles and Testaments.

The number of Auxiliaries formerly reported was 598 : the present number is 645.

The receipts of the year from all sources amount to \$143,184 33; of which there was received for books \$73,688 88; towards paying the debt on the Society's house, \$2,349 38; donations, \$20,334 82; bank stock sold, \$9,733 75; temporary loans, \$35,500. The expenditures have amounted to \$147,081 68.

Books Printed.

The number of Books printed or otherwise procured by the Society during the year, amounts to 362,492.

Of which were English Bibles	170,750
English Testaments	173,750
Gospel of Luke in Mohawk	500
Gospel of Matthew in Hawaiian	15,000

Books issued.

The number of Books issued during the year, amounts to 200,122.

This is an increase over the issues of the last year, of 65,515; and makes the aggregate of issues since the formation of the Society, 846,397.

Of the issues of the last year, 191,974 were by sale; and 8,148 by gratuitous distribution. The gratuitous distributions have been chiefly to the Mohawk Indians, to the Sandwich Islanders, and to those new and more destitute parts of our own country in which exertions have been made to put the word of God into every family.

New Building.

The new building mentioned in the last report, has been finished. Its dimensions are thirty-seven and a half by forty feet on the ground, four stories high, with a basement for a steam engine. In this building, with the aid of eight of Treadwell's patent presses moved by steam-power, and twenty common presses, the whole printing of the Society is now done. Copies can now be prepared at the rate of 300,000 a year, and for several months past the work has been going on nearly in this ratio.

AMERICAN TRACT SOCIETY.

Fourth Annual Meeting.

The Fourth Annual Meeting of the American Tract Society, was held in the Presbyterian Church in Wall-street, on Wednesday May 13th, at ten o'clock, A. M. The President of the Society, S. V. S. WILDER, Esq. took the chair, supported by Col. Richard Varick, and Hon. Stephen Van Rensselaer. The meeting was opened with prayer by Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn. The President delivered a very appropriate introductory Address. The Treasurer, Mr. Moses Allen, then read the Report of the Committee who audited his accounts, and the Annual Report was read by Mr. Hallock, the Corresponding Secretary.

The following is an abstract of the Report:

The simple story of the growth and progress of this Institution is, that its receipts the first year were \$10,000; the second year \$30,000; the third year, \$45,000; the fourth year \$60,000; and its issues were the first year, 1,000,000 of Tracts; the second year 3,000,000; the third year 5,000,000; and the fourth year 6,000,000. What God designs for the Society in future, is

known only to him; but surely, "*Hitherto hath the Lord helped us.*"

Labors of the Publishing Committee.

Thirty-five additional Tracts have been published in English, French, and German.

The Tracts in the German series have been prepared and stereotyped under the supervision of clergymen connected with the Pennsylvania Branch of the Society.

Arrangements have been made for preparing a few Tracts in *Welch*. The children's Tracts have been revised; and a series of 20 Tracts prepared for young children. Four broad-sheet and thirty hand-bill Tracts have been published. *Baxter's Saint's Rest* has been stereotyped, and will be immediately published, \$800 having been given by several friends of the Society for the purpose of perpetuating it. The Committee have also prepared and published a volume embracing 32 of the Society's Tracts and a brief selection of Hymns, the whole suitably divided into chapters, lessons, and paragraphs, under the title of "The Christian Reader, intended for the use of Schools in the United States."

Of the American Tract Magazine, 5000 are published monthly.

Editions of the Christian Almanac for 1829 were published for the meridian and latitude of 21 different places.

Amount of Publications printed.

During the year ending May 1, 1829, there were printed—

In the English language, separate	
Tracts,	5,008,000
In French,	20,000
In Spanish,	56,000
In German,	84,000
Children's Tracts,	310,000
Bound volumes of Tracts; of volumes	
i. iii. iv. v. vi. 2,000 copies each; of	
vol. ii. 4,000—making in all 14,000	
volumes, comprising Tracts	451,000
Broad-sheet Tracts,	48,000
Hand-bill Tracts,	288,000
Whole No. Tracts printed during the	
year,	6,268,000
Whole No. printed since the forma-	
tion of the Society,	15,102,000
Whole No. pages 12mo Tracts print-	
ed during the year,	61,052,000
Whole No. pages of do. since the for-	
mation of the Society,	114,719,000

Amount of Publications Circulated.

Whole No. pages of 12mo and Chil-	
dren's Tracts, Rise and Progress,	
Broad-sheets and Hand-bills, cir-	
culated during the year,	48,895,262
Total circulated since the formation	
of the Society,	123,596,778
The gratuitous distribution of the Society has	
been 2,016,628 pages, of which were	
Granted to Foreign countries	251,920
West of the Alleghany,	817,114
Besides parcels sent to various places to awak-	
en an interest in the Tract cause, &c. &c.	

The Committee have also appropriated money to the amount of \$650 to Foreign objects—\$150 for the agency in Greece of the Protestant Episcopal Missionary Society; \$300 for the

Baptist Burman Mission; and \$200 for the Mission of the American Board in Ceylon.

State of the Funds.

Received, for Tracts sold nearly at cost	\$34,980 80
Donations from Branches and Auxiliaries,	\$5,884 30
Do. from 101 life directors	6,436 60
Do. from 483 life members	8,454 26
Annual subscriptions, &c.	4,398 02—25,173 18
Total Receipts	\$60,153 98
Paid for paper	\$26,181 74
For printing, stereotyping, &c. &c.	25,904 56
For services of Corresponding Secretary and General Agent, Depository and four Assistants	2,665 39
Services and expenses of travelling Agents,	2,818 25
Grants in money to Foreign stations	650 00
Expenses of General Depository, postage, taxes, &c. &c.	1,934 04
Total Payments,	\$60,153 98

The receipts and payments of the Society were thus balanced at the end of the year, but bills were due to the amount of \$1,212 53; and the committee were under obligations for paper to the amount of \$12,509 73, to be paid within six months. During the year, the treasury was frequently empty, and *at no time did it contain funds enough to meet the current expenses of the Society for ten days.* That the concerns of the Society are managed with the strictest economy, those who are able to estimate the various expenses necessarily incurred, will need no more decisive evidence than the fact that *eleven and a half pages have been printed for every cent received.*

Branches and Auxiliaries.

The Branch Society in Boston, has 547 Auxiliaries, and circulated the last year, 11,091,256 pages. Its receipts amounted to \$12,450 23, being nearly \$2,000 above those of any preceding year. The Auxiliary in Providence, R. I. has thirty active Auxiliaries, and has circulated during the last year more than 1,000,000 pages of Tracts. The Connecticut Branch, at Hartford, has remitted \$599 89 for Tracts, \$200 to perpetuate the Rev. Mr. Hawes' Tract on Universalism, and \$1,100 to aid the operations of the Society in the Valley of the Mississippi. The New-York City Tract Society has distributed 2,121,198 pages during the year; and the Parent Society has received from its Auxiliaries and from members of the evangelical churches in this city, within the year, about \$9,078 12. The Branch at Utica, the State Branch at Albany, and the Auxiliary at Troy, have been active and efficient, as have also the Pennsylvania, Baltimore, and South Carolina Branches; the Auxiliaries at Richmond, Augusta, &c. &c. The Branches and Auxiliaries in the Valley of the Mississippi are entering with a very honorable zeal into the plans of the Society for supplying that growing section of our country with such instruction as its publications afford. Eight or ten of them have subscribed together more than \$5,000 for the object. The number of

new Auxiliaries formed the last year, is 132, making the whole number of Branches and Auxiliaries immediately connected with the Society, 756.

Operations in the Valley of the Mississippi.

Agents are employed in forming Auxiliaries, and establishing depositories with a sufficient supply of Tracts for the whole population; and they have been particularly instructed to "consider no portion of the country as occupied with Tracts for the time being, unless some shall be put into every family willing to receive them." Among the results of this effort that have already been witnessed, the remittance of \$5,528,63 by Auxiliaries in that country for Tracts at cost; the distribution of more than 800,000 pages there gratuitously; and the sending into that country of more than 11,000,000 pages of Tracts, which may prove like so many 'leaves' from the tree of life, are mentioned as facts most encouraging and gratifying. The correspondence of the Agents is of the most interesting character, showing clearly the immense importance and high promise of these efforts.

Divine Blessing on the Society's Publications.

Many evidences of the excellent influence of Tracts are mentioned in the Report, all communicated to the Society during the past year, either by individuals friendly to the Institution, or by the Society's Branches or Auxiliaries. They have occurred in such a diversity of circumstances, that they strongly corroborate each other, and challenge even infidelity itself to deny the reality of that transformation of character which God delights to honor himself by effecting, through the instrumentality of his truth. We give a single extract as a specimen of this part of the Report:

"In the precious work of divine grace among the females engaged in folding, stitching, and printing Tracts, in the Society's House, which the Committee would ever remember with devout gratitude to God, the influence of Tracts has been very apparent. A young woman who first engaged in folding Tracts at the commencement of the year which has now closed, says that she was so impressed with the sacredness of her employment, that she felt she must retire from it. The sheets of the Tract entitled the *Day of Judgment*, came into her hands to be folded; the solemn title of the Tract as she proceeded with her work, continually met her eye, and sometimes the words "Depart, ye cursed," and others showing the deplorable condition of those who know not God. She could no longer rest as an enemy of God; and after distressing convictions of sin, hopefully submitted herself to Him who will judge the world at the last day. Many others who have obtained hope in Christ since they engaged in these departments of the Society's operations, have received most salutary impressions from the reading of Tracts."

Conclusion.

The Report concludes as follows:

"Thus have the Committee reported the dealings of God with this society through another year; results far more cheering and animating than were anticipated by the most san-

guine of their number at the time of the Society's formation, and for which they would never cease, with true humility of heart, to give the glory to Him "who worketh all things according to the counsel of his own will." To his continued benediction and blessing, through the atoning blood of our once crucified but now ascended Lord, the Committee would commend the Society and all its interests and concerns, confiding in him still to crown its efforts with all the success which he sees necessary to his own glory, to the honor of Christ in the salvation of men, and to fill heaven with everlasting songs of redeeming love and mercy."

AMERICAN HOME MISSIONARY SOCIETY.

Each succeeding year of this Society's existence has surpassed its predecessor in the amount of receipts and expenditures, and in the apparent good accomplished, to a degree both unexpected and most gratefully to be acknowledged by the friends of Home Missions.

Number of Missionaries and Congregations aided.

In the first year of its existence, the Society extended aid to 196 congregations and missionary districts, in the support of 169 missionaries; in the second year it aided 244 congregations and missionary districts, in the support of 201 ministers; and in the third year, which is embraced in the present report, the number of congregations and missionary districts aided has been 401, and the number of missionaries and agents employed, 304. Of these, 135 were in commission at the commencement of the year; and 169 have been new appointments.

Extent and Location of Fields of Labor.

Of the missionaries holding commissions from the Society, 186 are settled as pastors or are steadily engaged in single congregations: 79 divide their labors, either as pastors or stated supplies, between two or three congregations; and 39, including Agents, are allowed to exercise their ministry in larger fields of labor.

Financial Concerns.

The receipts of the Society from May 3, 1828, to May 1, 1829, amounted to \$26,997 31
Balance on hand at the commencement of the year - 8,223 60

Whole amount at the disposal of the Society during the year \$25,230 91
Whole amount expended during the year - 26,790 96

Balance on hand, May 1, 1829 \$8,439 95

The engagements of the Committee, however, at the present time, to Congregations, Missionaries, and Agents, all of which must be discharged within the coming twelve months, amount to - \$24,907 32

From which deduct the sum now on hand - 8,439 95

And the balance against the Society is - \$16,467 37

It must be remembered, also, that applications for aid multiply as the plan and benefits

of the Society become known; and that the expenditures of the coming year must, therefore, far exceed those of the last. To meet future appropriations and fulfil the present pledges of the Society, the Committee have made arrangements to exert an efficient agency in several sections of the country, in which their labors have been invited, but where the aid of the churches has not hitherto been specially solicited. And if the friends of the institution, in whose prayers and alms it has had its being, will still cherish it in their affections, there can be no lack of pecuniary means to accomplish, with the blessing of God, its highest aim.

Amount of labor performed.

It is found by an accurate estimate that the three hundred and four missionaries of this society, within those portions of the last year covered by their appointments, as such, have performed the full amount of labor which would employ a succession of single individuals one hundred and eighty-six years and eight months. They have generally, if not without exception, promoted the interests of Sabbath Schools and Bible Classes. The whole number of Sabbath Schools reported by them during the last year, is 289, and the number of pupils embraced in them all is estimated to be not less than 15,000. One hundred and thirty-four Bible Classes have been reported, estimated to embrace not less than 3,000 members. These as well as Sunday Schools, have been found to be powerful auxiliaries to the successful prosecution of the work of the ministry, especially in new settlements. The missionaries of the Society have also been active and efficient in promoting the circulation of the Bible and of Tracts; in promoting the cause of education; and is aiding, so far as falls within the appropriate sphere of Christian ministers generally at home, the cause of Foreign Missions: nor have they neglected the duties which the present state of the public mind in relation to Sabbath breaking and intemperance has made plain.

Results.

Besides the less palpable influence of Home Missions indicated by the above sketch of the duties to which the missionary must devote himself, the Society have to record the fact that within the last year, 34 of the churches under the care of its missionaries have enjoyed special revivals of religion. The number of additions to the churches reported during the year, in all the stations, is 1,678. The number of hopeful conversions may be safely estimated at not less.

Conclusion.

In the extensive surveys of our country, which it has been the duty of the Committee to make during the past year, they have seen that thousands and tens of thousands are destitute of evangelical instruction in the things that belong to their peace. Passing over other sources of evidence on this subject which have interested the sympathies of the Committee, the official documents of the Presbyterian, Congregational, Reformed Dutch, German Reformed, and Associate Reformed Churches, show that nearly two-thirds of the ministers of these denominations

in the United States, reside in New Jersey, New York, and the New England States. Add to the above, Episcopalians, Baptists, Methodists, and all other evangelical denominations in this country, and still nearly one half of the whole number of ministers are embraced in the States above named. Yet these States contain but about one-third of the population of the Union. If, therefore, we could send into the States, south and west of New York and New Jersey, a number of laborers equal to the whole number of evangelical ministers of all denominations, now settled in New England, New York and New Jersey, they would still, considering the extent of their territory, be no better supplied with the preaching of the Gospel than the Northern and Eastern States now are. And the causes which have hitherto contributed to produce this unequal distribution of ministerial labor, without a vigorous effort to prevent it, will continue to produce the same results in a rapidly increasing ratio. The responsibility of preventing it rests, in the Providence of God, on christians and patriots throughout the nation.

After giving a sketch of the plan of the Society, by which every ecclesiastical body or other association, that chooses to avail itself of the advantages of an auxiliary, can enjoy those advantages and still preserve to itself the entire control of the missionary funds raised, and the missionary operations carried on within its own bounds—thus producing entire harmony of action among the different denominations represented in the Society, without the least interference with the preference of any—the report goes on to say: "Your Committee having already had opportunity to witness the operation of this plan to a large extent, cannot do justice to their own sense of its admirable adaptedness to the existing state of the Home Missionary enterprise in our land, without commending it to the consideration of all denominations of Christians concerned in the formation of this Society. Let it be adopted in spirit and in fact, and then every prayer that goes up to God from the different portions of the field, will mingle with ten thousand other prayers asking the same things, and every effort that is put forth, will combine with ten thousand other efforts to urge forward the common cause: the distant sections of the church will sympathize with each other; and all the congregations aided, and all the missionaries of the common brotherhood, will rejoice in each other's blessings and labors. Then shall the christians of this land, moved by one spirit, say to each other, 'Let us rise and build on the other side of the waters;' and then the scattered influences which we now send to the heathen world, will only be remembered as drops of rain in the desert."

TEMPERANCE.

To the Editor of the Religious Intelligencer.

A barn has been recently put up in this town, (Greenville, Green Co. N. Y.) without the aid of rum—a young man by the name of Stephen Thorn was the owner. He gave those whom he invited, to understand that not a drop was to be used. Enough attended to evince that this foul destroyer can be dispensed with. This is the first attempt of the kind in this town: may the example be followed until this stream of 'liquid fire' be dried up to its fountain head.

For the Religious Intelligencer.

ORTHODOX ELECTION.

Misrepresentation Corrected.

MR. EDITOR—A writer in the Methodist "Christian Advocate and Journal," in commenting on the following garbled extract from my remarks in your No. for April 18th, has thought proper, (he doubtless knows why) to represent me as referring our Methodist brethren to Dr. Woods' "Letters and Reply to Dr. Ware," for a "standard of Orthodoxy."

"As no objections have been made, by Orthodox writers, to Dr. Woods' views of the Doctrine of Election as expressed in his 'Letters and Reply to Dr. Ware,' I conclude that all Orthodox Christians in this country agree substantially with him on this subject. They (Methodist brethren) may safely conclude, unless they hear a remonstrance from some quarter, that they have obtained—what it seems they have long sought for in vain—the present views of Orthodox Christians on this subject; so that they never need inquire again for a standard of Orthodoxy."

The following is the language which I used respecting a standard of orthodoxy, and its meaning is too plain to be misunderstood.

"Now if our Methodist brethren, with their 'theory of conversion,' will only admit with Dr. Woods' [and I desire to know why they will not admit it?] that 'whatever it is proper for God to do, it is proper for him to determine to do,' 'that the purpose of God always exactly agrees with the acts of his administration, they may safely conclude—unless they have obtained what it seems they have long sought for in vain,—the present views of Orthodox Christians on this subject; so that they never need inquire again for a 'standard of Orthodoxy,' they will have it all in their own creed, so far as the doctrine of Election is concerned. And really, I cannot see why they should be very much frightened at it. It is only believing 'that God determined from the beginning, to prepare a great number of the human family for heaven, in the very way that Methodist preachers believe he does prepare them for it.' That is all. Let them adopt this as the standard of Orthodoxy respecting the doctrine of Election, and they may expect hereafter to avoid the charge of misrepresenting it."

If the Editor of the "Advocate and Journal" does not wish to have Orthodox writers misrepresented in regard to the doctrine of Election, he will of course insert the above correction in his paper. G. S.

"Methodist preachers believe that the Spirit of God first finds the sinner, and by its influence opens his eyes to see his sinfulness and danger. It also shows him the necessity of a new heart, and enables him to repent of his sins, and comply with the requirements of the gospel. Until such supernatural aid is afforded the sinner, he has neither power nor will to do any thing acceptable to God. The Holy Spirit enlightens the sinner's mind, 'melts his heart,' gives 'the word a saving power,' and enables him to believe unto righteousness. It is God who gives the penitent a new heart, and renews within him a right spirit. All this, Methodist preachers believe, as every one knows, who knows any thing about their 'theory of conversion.'"

Letters received at the Office of the Religious Intelligencer during the week ending May 20th, 1829.

White, Gallaher & White; S. Wright; Rev. J. Chapin; Rev. John Robinson; John Earstow; Dr. E. Curtiss; Vine Robinson; C. Rice, Jr.; Samuel Coleman; Azel Danforth; Barnabas Benton, Esq.; Amos Scofield; Dea. Aaron Childs; Frederick Stanley; Nathaniel Fowler; Myron Beardsley; Elisha Yale; H. Sherrill; P. Noble, Esq.; William Plank; G. C. Gould; Isaac N. Britt; Ira Brewer; Thomas L. Shipman; Abel Read; James Carrington; Jonathan Cone; W. L. Breckinrige; James Nelson.

guine of their number at the time of the Society's formation, and for which they would never cease, with true humility of heart, to give the glory to Him "who worketh all things according to the counsel of his own will." To his continued benediction and blessing, through the atoning blood of our once crucified but now ascended Lord, the Committee would commend the Society and all its interests and concerns, confiding in him still to crown its efforts with all the success which he sees necessary to his own glory, to the honor of Christ in the salvation of men, and to fill heaven with everlasting songs of redeeming love and mercy."

AMERICAN HOME MISSIONARY SOCIETY.

Each succeeding year of this Society's existence has surpassed its predecessor in the amount of receipts and expenditures, and in the apparent good accomplished, to a degree both unexpected and most gratefully to be acknowledged by the friends of Home Missions.

Number of Missionaries and Congregations aided.

In the first year of its existence, the Society extended aid to 196 congregations and missionary districts, in the support of 169 missionaries; in the second year it aided 244 congregations and missionary districts, in the support of 201 ministers; and in the third year, which is embraced in the present report, the number of congregations and missionary districts aided has been 401, and the number of missionaries and agents employed, 304. Of these, 135 were in commission at the commencement of the year; and 169 have been new appointments.

Extent and Location of Fields of Labor.

Of the missionaries holding commissions from the Society, 186 are settled as pastors or are steadily engaged in single congregations; 79 divide their labors, either as pastors or stated supplies, between two or three congregations; and 39, including Agents, are allowed to exercise their ministry in larger fields of labor.

Financial Concerns.

The receipts of the Society from May 3, 1828, to May 1, 1829, amounted to \$26,997 31
Balance on hand at the commencement of the year - 8,233 60

Whole amount at the disposal of the Society during the year \$35,230 91
Whole amount expended during the year - 26,790 96

Balance on hand, May 1, 1829 \$8,439 95

The engagements of the Committee, however, at the present time, to Congregations, Missionaries, and Agents, all of which must be discharged within the coming twelve months, amount to - \$24,907 32

From which deduct the sum now on hand - 8,439 95

And the balance against the Society is - \$16,467 37

It must be remembered, also, that applications for aid multiply as the plan and benefits

of the Society become known; and that the expenditures of the coming year must, therefore, far exceed those of the last. To meet future appropriations and fulfil the present pledges of the Society, the Committee have made arrangements to exert an efficient agency in several sections of the country, in which their labors have been invited, but where the aid of the churches has not hitherto been specially solicited. And if the friends of the institution, in whose prayers and alms it has had its being, will still cherish it in their affections, there can be no lack of pecuniary means to accomplish, with the blessing of God, its highest aim.

Amount of labor performed.

It is found by an accurate estimate that the three hundred and four missionaries of this society, within those portions of the last year covered by their appointments, as such, have performed the full amount of labor which would employ a succession of single individuals one hundred and eighty-six years and eight months. They have generally, if not without exception, promoted the interests of Sabbath Schools and Bible Classes. The whole number of Sabbath Schools reported by them during the last year, is 289, and the number of pupils embraced in them all is estimated to be not less than 15,000. One hundred and thirty-four Bible Classes have been reported, estimated to embrace not less than 3,000 members. These as well as Sunday Schools, have been found to be powerful auxiliaries to the successful prosecution of the work of the ministry, especially in new settlements. The missionaries of the Society have also been active and efficient in promoting the circulation of the Bible and of Tracts; in promoting the cause of education; and in aiding, so far as falls within the appropriate sphere of Christian ministers generally at home, the cause of Foreign Missions; nor have they neglected the duties which the present state of the public mind in relation to Sabbath breaking and intemperance has made plain.

Results.

Besides the less palpable influence of Home Missions indicated by the above sketch of the duties to which the missionary must devote himself, the Society have to record the fact that within the last year, 34 of the churches under the care of its missionaries have enjoyed special revivals of religion. The number of additions to the churches reported during the year, in all the stations, is 1,678. The number of hopeful conversions may be safely estimated at not less.

Conclusion.

In the extensive surveys of our country, which it has been the duty of the Committee to make during the past year, they have seen that thousands and tens of thousands are destitute of evangelical instruction in the things that belong to their peace. Passing over other sources of evidence on this subject which have interested the sympathies of the Committee, the official documents of the Presbyterian, Congregational, Reformed Dutch, German Reformed, and Associate Reformed Churches, show that nearly two-thirds of the ministers of these denominations

in the United States, reside in New Jersey, New York, and the New England States. Add to the above, Episcopalians, Baptists, Methodists, and all other evangelical denominations in this country, and still nearly one half of the whole number of ministers are embraced in the States above named. Yet these States contain but about one-third of the population of the Union. If, therefore, we could send into the States, south and west of New York and New Jersey, a number of laborers equal to the whole number of evangelical ministers of all denominations, now settled in New England, New York and New Jersey, they would still, considering the extent of their territory, be no better supplied with the preaching of the Gospel than the Northern and Eastern States now are. And the causes which have hitherto contributed to produce this unequal distribution of ministerial labor, without a vigorous effort to prevent it, will continue to produce the same results in a rapidly increasing ratio. The responsibility of preventing it rests, in the Providence of God, on christians and patriots throughout the nation.

After giving a sketch of the plan of the Society, by which every ecclesiastical body or other association, that chooses to avail itself of the advantages of an auxiliary, can enjoy those advantages and still preserve to itself the entire control of the missionary funds raised, and the missionary operations carried on within its own bounds—thus producing entire harmony of action among the different denominations represented in the Society, without the least interference with the preference of any—the report goes on to say: “Your Committee having already had opportunity to witness the operation of this plan to a large extent, cannot do justice to their own sense of its admirable adaptedness to the existing state of the Home Missionary enterprise in our land, without commending it to the consideration of all denominations of Christians concerned in the formation of this Society. Let it be adopted in spirit and in fact, and then every prayer that goes up to God from the different portions of the field, will mingle with ten thousand other prayers asking the same things, and every effort that is put forth, will combine with ten thousand other efforts to urge forward the common cause: the distant sections of the church will sympathize with each other; and all the congregations aided, and all the missionaries of the common brotherhood, will rejoice in each other’s blessings and labors. Then shall the christians of this land, moved by one spirit, say to each other, “Let us rise and build on the other side of the waters;” and then the scattered influences which we now send to the heathen world, will only be remembered as drops of rain in the desert.”

TEMPERANCE.

To the Editor of the Religious Intelligencer.

A barn has been recently put up in this town, (Greenville, Green Co. N. Y.) without the aid of rum—a young man by the name of Stephen Thorn was the owner. He gave those whom he invited, to understand that not a drop was to be used. Enough attended to evince that this foul destroyer can be dispensed with. This is the first attempt of the kind in this town: may the example be followed until this stream of ‘liquid fire’ be dried up to its fountain head.

For the Religious Intelligencer.

ORTHODOX ELECTION.

Misrepresentation Corrected.

MR. EDITOR—A writer in the Methodist “Christian Advocate and Journal,” in commenting on the following garbled extract from my remarks in your No. for April 18th, has thought proper, (he doubtless knows why) to represent me as referring our Methodist brethren to Dr. Woods’ “Letters and Reply to Dr. Ware,” for a “standard of Orthodoxy.”

“As no objections have been made, by Orthodox writers, to Dr. Woods’ views of the Doctrine of Election as expressed in his “Letters and Reply to Dr. Ware,” I conclude that all Orthodox Christians in this country agree substantially with him on this subject. They (Methodist brethren) may safely conclude, unless they hear a remonstrance from some quarter, that they have obtained—what it seems they have long sought for in vain—the present views of Orthodox Christians on this subject; so that they never need inquire again for a standard of Orthodoxy.”

The following is the language which I used respecting a standard of orthodoxy, and its meaning is too plain to be misunderstood.

“Now if our Methodist brethren, with their ‘theory of conversion,’ will only admit with Dr. Woods’ [and I desire to know why they will not admit it?] that “whatever it is proper for God to do, it is proper for him to determine to do,” “that the purpose of God always exactly agrees with the acts of his administration, they may safely conclude—unless they have obtained what it seems they have long sought for in vain,—the present views of Orthodox Christians on this subject; so that they never need inquire again for a “standard of Orthodoxy,” they will have it all in their own creed, so far as the doctrine of Election is concerned. And really, I cannot see why they should be very much frightened at it. It is only believing ‘that God determined from the beginning, to prepare a great number of the human family for heaven, in the very way that Methodist preachers believe he does prepare them for it.’ That is all. Let them adopt this as the standard of Orthodoxy respecting the doctrine of Election, and they may expect hereafter to avoid the charge of misrepresenting it.

If the Editor of the “Advocate and Journal” does not wish to have Orthodox writers misrepresented in regard to the doctrine of Election, he will of course insert the above correction in his paper. G. S.

* “Methodist preachers believe that the Spirit of God first finds the sinner, and by its influence opens his eyes to see his sinfulness and danger. It also shows him the necessity of a new heart, and enables him to repent of his sins, and comply with the requirements of the gospel. Until such supernatural aid is afforded the sinner, he has neither power nor will to do any thing acceptable to God. The Holy Spirit enlightens the sinner’s mind, ‘melts his heart,’ gives ‘the word a saving power,’ and enables him to believe unto righteousness. It is God who gives the penitent a new heart, and renews within him a right spirit. All this, Methodist preachers believe, as every one knows, who knows any thing about their ‘theory of conversion.’”

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